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Washington*

**N<sup>o</sup>. 14.**

**A SERMON;**

BEING ONE OF A

**SERIES OF SERMONS**

ON THE

**XXXIII. CHAPTER OF DEUTERONOMY.**

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**BY WM. PARKINSON, A. M.**

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In regard to variations from the common orthography, the reader is referred to the NOTICE on this subject, prefixed to Ser. I.

*New York  
1825*



## SERMON XIV.

### THE BLESSING OF JOSEPH.

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#### JOSEPH A TYPE OF CHRIST.

Deut. xxxiii. 13—17. *And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fullness thereof; and for the good-will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

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“PROPHECY,” saith an apostle, “came not in old time by the will of man;\* but holy men of God,” of whom Moses was one, “spake as they were moved by the Holy Ghost.”<sup>a</sup> Prophecy, therefore, was God’s *declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*<sup>b</sup> Hence the evident agreement between the predictions of Scripture and the history both of the church and of the world.

But, waiving this general view of the subject, let

\* See Ser. 1. Note on p. 37.   <sup>a</sup> 2 Pet. i. 21.   <sup>b</sup> Is. xlvi. 10.



us notice the truth of the remark in relation to the case immediately before us. Canaan, as I have heretofore reminded you, was divided among the tribes of Israel *by lot*; the result of which could be nothing less than the developement of the divine purpose in relation thereto; for the *whole disposing of the lot is of the LORD.*<sup>c</sup>

By this division the portion of *Benjamin* lay between the portion of *Judah* and that of *Joseph*. See Josh. xviii. 11. The portion of *Joseph*, therefore, as a matter of course, lay next to that of *Benjamin*; both commencing at Jordan, and the southern part of the former joining the northern part of the latter near *Jericho*, which belonged to Benjamin. See Josh. xvi. 1. and xviii. 12. Accordingly, the Holy Spirit, who *searcheth all things, yea, the deep things of God*, moved Moses, as appears from our text, to assign the same relative situation to this tribe, *by prophecy*, which God would assign to it *by lot*.

In blessing *Joseph*, as in blessing *Levi*, Moses is unusually diffuse: his heart being filled to overflowing, his lips, which he had complained were *uncircumcised*, became eloquent to admiration. *And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon; &c. &c.*

In three subsequent discourses, I design, as the Lord may give ability, to explain this blessing, both literally and spiritually, according to the terms in which it is expressed. At present, my sole object

<sup>c</sup> Prov xvi. 33.

is to show that Joseph was a type of Christ. This, I am aware, some have doubted, because, say they, Christ is no where in the New Testament, likened to Joseph, as he is to Judah, to Benjamin, and to some others among the patriarchs. But, if this omission proves any thing, it is that the resemblance of Joseph to Christ, is so strongly marked in his history, as not to require any such clew to the discovery of the fact.

His very name suggests it: *Joseph* is from יוסף yasaph to *add, to increase &c.*; which can hardly fail of leading our thoughts to HIM who, in his human nature, *increased in wisdom and stature, and in favor with God and man*<sup>d</sup>—of whom, as to his fame and followers, the Baptist said, *He must increase*<sup>e</sup>—and of the *increase* of whose government and peace, as Mediator, not only the prophet *Isaiah* but the angel *Gabriel* also, affirms *There shall be no end.*<sup>f</sup>

Who, among those who have *received an unction from the Holy One*, can read the history of Joseph, and especially the numerous evidences therein recorded of the special interest which he had in his father's love,<sup>g</sup> without being reminded of Christ; concerning whom his heavenly Father once and again proclaimed from “the excellent glory, *This is my beloved Son, in whom I am well pleased?*”<sup>h</sup>

Was Joseph, according to Gen. xxxix. 6, *a goodly person, and well favored?* and did he, according to Gen. xxxvii. 2, excel all his brethren in filial love and moral virtue? Let us remember, that in all this, he was but a shadow of HIM who is *the chiefest among*

<sup>d</sup> Luke ii. 52. <sup>e</sup> John iii. 30. <sup>f</sup> Is. ix. 7. and Luke i. 32, 33.

<sup>g</sup> Gen. xxxvii. 3. <sup>h</sup> Matt. iii. 17. Mark ix. 7.



*tén thousand, yea, altogether lovely.*<sup>i</sup> Christ, considered only as a man, had no moral blemish; in nature, he was *holy* and *undefiled*, and in life, he *did no sin, neither was guile found in his mouth.*<sup>k</sup> Well, therefore, might the Psalmist, addressing him, say, *Thou art fairer than the children of men, of whom all have sinned;*<sup>l</sup>—yea, he is fairer than any of those upon earth whom he deigns to call his *brethren;*<sup>m</sup> for, *If we say we have no sin, we deceive ourselves, and the truth is not in us.*<sup>n</sup>

Joseph being richly endued with *the Spirit of wisdom and revelation*, Pharaoh, whose supernatural dreams he interpreted, called him Taphnath-Paan-eah,\* that is, *One to whom hidden things are revealed, or A revealer of secrets*, an expounder of

<sup>i</sup> Cant. v. 10. 16. <sup>k</sup> Heb. vii. 26. <sup>l</sup> 1 Pet: ii. 22. <sup>l</sup> Psal. xlv. 2. Rom. iii. 23. <sup>m</sup> Heb. ii. 11. <sup>n</sup> 1 John i. 8.

\* פֶּעִנָּה תְּסַפְּנָת Tsapenath-pangneach; which some consider a mere title of honour and authority, conferred on Joseph, by Pharaoh; but Moses calls it a *name*. See Gen. xli. 45. Whether the words of which this name is compounded are *Hebrew* or *Coptic*, is uncertain.

If Hebrew, פֶּעִנָּה, from תְּסַפְּנָת tsephan, to *hide* or *conceal* may mean things or persons that are *hidden* or *secret*. See Psal. xvii. 14. and lxxxiii. 4. And פֶּעִנָּה from יַפְּעַ yaphang, to *shine*, to *irradiate* or *enlighten*, (Job. iii. 4.) and נַחַח noach, *rest* or *comfort*, (an abbreviation of נַחַח necham, to *comfort* by giving rest and tranquility,) may signify *To illuminate with comfort*. See Gen. v. 29. Is. lix. 13. inter al. Hence the name in question, compounded of the two words thus derived and defined, may import *One who gives comfort, quietness and satisfaction, by revealing and explaining things hidden and mysterious*. To the same purport this name has been interpreted by many. The Targums of JONATHAN and ONKELOS define it so nearly alike, that the definition of the one implies that of the other: according to JONATHAN, it means *A revealer of secrets*, and according to ONKELOS, *One to whom hidden things are revealed*; without which he could not be a revealer



mysteries. Herein Joseph was obviously a type of Christ; *in whom* (till revealed by him) *are hid all the treasures of wisdom and knowledge,*<sup>o</sup> and who, as such, was counted *worthy to take the book, the roll of the divine decrees, and to open the seals thereof.* Rev. v. 9.

Joseph, though innocent, was accused of very *base conduct*, and suffered many *hard things*. Distinguished by tokens of his father's love, *his brethren envied and hated him and could not speak peaceably unto him.*<sup>p</sup> When he visited them in the wilderness, though sent by his father and on an errand of kindness, they reviled him, at his approach, and *conspired to slay him*, on his arrival;<sup>q</sup> and though prevailed on by *Reuben*, not to execute the bloody design; yet, at the instance of *Judah*, they sold him to a *caravan of Arabs*, chiefly *Midianites* and *Ishmaelites* who, by divine providence, were at that juncture passing by on their way to Egypt, whither they took him and "sold him to Potapher, an officer of Pharaoh's, and

of them. LEVI renders the words *A revealer of hidden things*. Linga Sacra under פִּתְיוֹן. JEROM, indeed, renders it *The Saviour of the world*; though without etymon or reason.

But, as the name under consideration was given by Pharaoh, there is much reason to believe, that he gave it in his own language, the Coptic or Egyptian. Of this opinion was that great linguist, *Atha. Kircher*; who asserts that the name is Egyptian and signifies a Prophet or Foreteller of events. See *Prodromus* Cap. v. p. 124 &c. If so, there must, in some respects, be a remarkable affinity between the Hebrew and the Coptic languages; which, nevertheless, cannot be general, at least not universal; for while Joseph, to conceal himself from his hebrew brethren, used the Egyptian tongue, *he spake unto them by an interpreter*, Gen. xlii. 23. Some have thought that Pharaoh gave this name to Joseph out of respect for *Baal-Zephon*, one of the Egyptian idols. Exo. xiv. 2. Comp. Dan. i. 7. and v. 12.

<sup>o</sup> Col. ii. 3. <sup>p</sup> Gen. xxxvii. 4. 11. <sup>q</sup> Ibid. ver. 12—20.

captain of the guard.”<sup>r</sup> And who that reads the New Testament, does not know that when Christ, commissioned by his heavenly Father, visited his wretched family in the wilderness of this world, he was treated in like manner? The Jews, though “after the flesh” they were his own brethren, reviled and rejected him: he was that HOLY ONE *whom his nation abhorred*;<sup>s</sup> and whom, at his manifestation on earth, they treated accordingly: *He came unto his own, and his own received him not*;<sup>t</sup> nor did they merely reject him and his dominion, saying, *We will not have this man to reign over us*;<sup>u</sup> but, abhorring him, they conspired also to take away his life: *This is the heir*, said they, *Come let us kill him*.<sup>w</sup> And though it was so ordered in Providence, that the power of doing this *directly*, had previously been taken from them,<sup>x</sup> they, nevertheless, accomplished it *indirectly*; for, having pronounced him worthy of death, they delivered him into the hands of the Romans, who, being gentiles, were in a national sense, as much strangers to him as the Arabians were to Joseph; and who by their accusations of him at a heathen tribunal, procured his condemnation and crucifixion.

To effect their murderous design, “the chief priests, and elders, and all the council,” the assembled *Sanhedrim*, “sought *false* witness against Jesus, to put him to death.” What a council! It consisted of men, who (with the exception of *Joseph of Aramathea*\*) were all filled with jealousy and

<sup>r</sup> Gen. xxxvii. 36. <sup>s</sup> Is. xlix. 7. <sup>t</sup> John i. 11. <sup>u</sup> Luke xix. 14.

<sup>w</sup> Matt. xxi. 38. <sup>x</sup> John xviii. 31. Comp. Chap. xix. 15.

\**Nicodemus* probably was not present, or he would have objected also. See Luke xxiii. 50—52. and John xix. 38, 39.



rancor against the person they were to try, and, under the influence of these demoniac principles, had prejudged his cause;\* nay, men who, under the sanctimonious mask of religion, could not only *tolerate* but even *seek after false witness*, and receive it with greediness. Such witness they sought; “but,” for a time, “found none; yea, though many *false witnesses* came, yet found they none;” either the charges brought were so evidently void of truth, or the witnesses who brought them were so despicable and so discordant, that the Sanhedrim durst not risk their own reputation so far as to pass sentence of condemnation on the accused, while they were sustained by no better testimony. “At the last,” however, “came two false witnesses”—two that were agreed—“And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.” Well, said Christ, speaking in David, *They wrest my words*. Psal. lvi. 5. His words to which they referred, are *Destroy this temple and in three days I will raise it up*; which *he spake*, not of their famous temple at Jerusalem, but of *the temple of his body*, John ii. 19. 21. “And the high-priest,” elated at receiving the testimony of the two *false witnesses* against Jesus, “arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace;” leaving them to work their own ruin, and to fulfil the counsel of God in the salvation of his people. See Matt. xxvi. 59—63. and Acts ii. 23.

\* This is evident from the history of their conduct; though some of them perhaps, forbore to express any private opinion on the case, that they might seem to be the more impartial and candid in their official judgment.



The high-priest, not satisfied with the silence of the innocent prisoner, whom he and the council were resolved to condemn, presumptuously laid him under the solemnity of an oath; saying, "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God;" that is the true Messiah.\* In reply, "Jesus saith unto him, *Thou hast said* :† nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark the effect which this solemn declaration had upon the high-priest! Did it satisfy him and make him cease from his efforts to criminate Christ? Not in the least. Nor was that his object in demanding it; but, on the contrary, that he might accuse him of blasphemy for declaring that he was the Son of God, and, implicitly, with perjury also; the declaration being made under oath. "Then the high-priest rent his clothes," saying, of him who is the Holy One and TRUTH itself, "He hath spoken *blasphemy*; what further need have we of witnesses? behold,

\* Hence it appears that the Jews of that degenerate age, having lost the true idea of the Messiah, which their patriarchs had entertained, regarded him just as Socinians do now, that is, they admitted that he was the *Son of God*—yet, not *by nature* but merely *by office*.

† Which, in Jewish style, was equivalent to a concession, nay, to an affirmation, that what the speaker replied to, had said, was true; wherefore the above reply of Jesus to the high-priest, was the same, in meaning, as if he had directly answered, *I am*, as it is expressed in Mark xiv. 62. From among the many instances, which Jewish writings furnish of this form of expression, take one from the Jerusalem Talmud, Kilaim, fol. 32. 2: Some having said to one, "Is Rabbi dead? He replied to them אתון אמריתון *ye have said*; and they rent their clothes;" knowing from the answer received, that the Rabbi was dead.

now ye have heard his blasphemy. What think ye?" said he to the Council; and "They," (probably all present except Joseph) "answered and said *He is guilty of death*. Then did they," either some of the counsellors themselves, or some of the keepers, under their sanction, "spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us thou Christ, Who is he that smote thee?" for they had covered his face, or *blindfolded him*, as the other evangelists say. See Matt. xxvi. 63—68. and Luke xxii. 63—65. This having occurred at night, "When the morning was come, all the chief-priests and elders of the people took counsel against Jesus to put him to death. And," not having a civil or legal authority to do it themselves, "when they had bound him they led him away, and delivered him to *Pontius Pilate* the governor."

Thus "of a truth," O God, "against thy holy child JESUS, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the gentiles; and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."<sup>y</sup> Astonishing event!—an event, in which the sovereignty of heaven and the malignity of hell, were equally displayed—an event, in which the kindest design of God was accomplished by the wickedest combination of men—a combination of men, both rulers and people, who though they had long been inveterate enemies to each other, on that occasion, became friends;<sup>z</sup> and, hence, coadjutors in fulfilling that divine decree, of which, they

<sup>y</sup> Acts iv. 27, 28. <sup>z</sup> Luke xxiii. 12. Is. lxxv. 5. Acts x. 28.



were totally ignorant,<sup>a</sup> and in the execution of which they were prompted by the worst of motives:—Yes, the innocent Jesus, “being delivered by the determinate counsel and foreknowledge of God,” was taken by Jews and Romans, and by their *wicked hands* was *crucified and slain*.<sup>b</sup> And (more astonishing still!) though Jews and gentiles were combined in crucifying *the Lord of Glory*; yet millions of them were redeemed and shall be saved, by Him they crucified: *for thou, blessed Jesus, wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Rev. v. 9.

It is worthy of remark, that, as among Joseph’s brethren, there was one, namely *Reuben*, who sought to rescue him;<sup>c</sup> so in the Sanhedrim, the council of Christ’s national brethren, there was one, to wit, the Aramathean counsellor, who *had not consented to the counsel and deed of them* against him.<sup>d</sup> Moreover, as *Reuben*, who favored Joseph, was Jacob’s *first-born*,<sup>e</sup> and whose name signifies *See the Son*;<sup>\*</sup> so all the favor shown to Christ or his cause among men, is shown by the saints, who are manifestly God’s *first-born*,<sup>f</sup> and who, being called out of darkness into light, *See the Son and believe on him*.<sup>g</sup>

Nor is it any less worthy of remark, that the sale of Joseph, for *twenty pieces of silver*, was at the importunity of *Judah*,<sup>h</sup> whose name, turned into Greek, is *Judas*, the very name of the traitor, who

<sup>a</sup> 1 Cor. ii. 8.    <sup>b</sup> Acts ii. 23.    <sup>c</sup> Gen. xxxvii. 21, 22. xlii. 22.

<sup>d</sup> Luke xxiii. 51.    <sup>e</sup> Gen. xlix. 3.

\* Explained, Ser. VII. p. 225.

<sup>f</sup> Heb. xii. 23.    <sup>g</sup> John vi. 40.    <sup>h</sup> Gen. xxxvii. 26—28.



sold Christ for *thirty pieces of the same metal*; which not only corresponded to the type in Joseph, but fulfilled also a notable prophecy.\*

To procede. As Joseph was a type of Christ in his sufferings, so also in his subsequent promotion. For, as Joseph, after patiently enduring affliction and degradation, even to imprisonment in a dungeon, was providentially delivered, and honorably distinguished—nay, advanced next to the king and made lord of all the land of Egypt;† so Christ having, as Mediator, finished his sufferings on the tree of the cross, and his humiliation in the dungeon of the grave, was raised *with power*—discharged with honor—

<sup>i</sup> Matt. xxvi. 14, 15.

\* Comp. Matt. xxvii. 9, 10. with Zech. xi. 12, 13. The Evangelist, indeed, refers to *Jeremy*; yet was readily understood in his day; nor will any learned Jew object to the citation on this account; for he must well know that the reference is agreeable to their own most ancient division of the Hebrew Scriptures into three parts;—1. The *Law*, containing the five books of Moses:—2. The *Prophets*, containing the former and the latter prophets: the former beginning with *Joshua*, and the latter with *Jeremy*: And—3. The *Hagiography*, or Holy Writings, beginning with the *Psalms*, and including with them, the *Proverbs*, *Ecclesiastes*, *Canticles*, *Job*, *Ruth*, *Hester*, &c. Hence, in citing from any of the books of Moses, they referred to the *Law*—in citing from any of the former prophets they referred to *Joshua*—in citing from any of the latter prophets, they referred to *Jeremy*, as our Evangelist did when citing from *Zechariah*; and in citing from any of the other books, they referred, either to the *Hagiography*, or to the *Psalms*, the first book thereof. This ancient division Christ himself observed, saying, *all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me.* Luke xxiv. 44. See the Bab. Tal. in *Bava Bathra*, fol. 14. *facie* 2.

† Gen. xli. 41—44. *Joseph was thirty years old when he stood before Pharaoh*; Gen. xli. 46; the very age at which Christ entered upon his public ministry; Luke iii. 23. How long Joseph was a prisoner before he interpreted the dreams of Pharaoh's butler and baker, we know not; but it is evident he remained such

exalted to glory—and invested with universal dominion.<sup>k</sup> And as, by the authority of Pharaoh, appointed heralds cried before Joseph, *Bow ye the knee;*<sup>l</sup> so, by the authority of God the Father, proclamation is made in the Holy Scriptures and by gospel-heralds, *That at the NAME of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth.* Philip. ii. 10. Which, however, is not to be understood of a mere literal *genuflection*, or bending of knees, common among the papists, at hearing that sacred name pronounced; nor, by any means, as implying that, eventually, there will be a universal submission of intelligent creatures to the gracious scepter of Christ, as a Saviour; but of that universal subjection to his authority and decisions, which shall be rendered to him, as a Judge, in that day when all *must* appear before his *judgment-seat*. See Rom. xiv. 10—12.

In token of Joseph's high promotion, Pharaoh himself directed to him, every applicant for either counsel or provision: *Go*, said he, *unto Joseph; what he saith to you do.*<sup>m</sup> So, to every sensible sinner—to every anxious inquirer, and to every distressed believer, God, in his word and by his ministering servants, is, in effect, saying, *Go to Jesus*; “This is my beloved Son; *hear him*”<sup>n</sup>—To him is given *the*

*two full years* afterward. Gen. xli. 1. It is strange that in the history of his release and subsequent life, no notice is taken of how he came to be imprisoned. If (as commonly believed) the wicked woman, under whose false accusation he suffered, had in the mean time deceased, it is fearfully probable that, to maintain her credit, she died impenitently persisting in the iniquitous charge. If so, she was more hardened than *Judas*. Matt. xxvii. 3, 4. O that God would bring such accusers to repentance!

<sup>k</sup> Rom. i. 4. Acts ii. 24. 33. v. 31. Matt. xxviii. 18. John xvii. 2.

<sup>l</sup> Gen. xli. 43. <sup>m</sup> Ibid. ver. 55. <sup>n</sup> Mark ix. 7.



*tongue of the learned, that he should know how to speak a word in season to him that is weary<sup>o</sup>—It pleased the Father that in him should all fulness dwell<sup>p</sup>—Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them<sup>q</sup>—Believe, then, in the Lord Jesus Christ, O trembling sinner, and thou shall be saved.<sup>r</sup>*

Nor was Joseph, however highly promoted, forgetful of his brethren, ungrateful and cruel as they had been to him, nor inattentive to their distressing wants.

Preparatory, indeed, to making himself known to them, he seemed to treat them as strangers, and with awful reserve and appalling austerity; nevertheless, he acted from the kindest motive, and with the tenderest compassion; *he turned himself about from them and wept*;<sup>s</sup> and though he gave them much trouble of mind by returning their money, and especially by causing them to be charged with the theft of his cup, yet each was done because he would show them unexpected favor—the former, because he would supply them *gratis*, and the latter, because he would bring them back, that he, who knew them while they knew not him, might reveal himself to them, and introduce them to acceptance with the royal majesty.<sup>t</sup> How similar the knowledge and the conduct of our divine Joseph, in reference to his chosen but guilty and impoverished brethren! He who *knoweth all things*,<sup>u</sup> perfectly knows them and their forlorn estate, while they are yet ignorant of him and of their secret

<sup>o</sup> Is. l. 4.    <sup>p</sup> Col. i. 19.    <sup>q</sup> Heb. vii. 25.    <sup>r</sup> Acts. xvi. 31.    <sup>s</sup> Gen. xlii. 24.    <sup>t</sup> Ibid. Ver. 7, 8, 26, 27, 28. Chap. xliv. 1—17. xlv. 16 &c.

<sup>u</sup> John xxi. 17.



relation to him.<sup>w</sup> Nor is he, though exalted and enthroned in heaven, forgetful of them or of their necessities, degraded, depraved and guilty as they are become, by their fall in Adam and by their own actual transgressions.<sup>x</sup> Indeed, they are so proud and self-sufficient, that they never would come to him, were they not caused, by divine grace, as Joseph's brethren were, by divine providence, to experience a famine in their own land—a famine in their souls—a sense of want, which all the stores of nature cannot supply—a hungering and thirsting after righteousness, under which all their former gratifications become *husks and not bread*; as illustrated in the parable of the returning prodigal.<sup>y</sup> And even when thus made to feel their wants, they come to Christ, at first, as Joseph's brethren came to him—not to *beg* but to *buy*; that is, vainly hoping to obtain from him what they need, in consideration of the penitent hearts, the good desires, the reformed lives, and the sincere promises, with which they come. So coming, however, they receive no more regard from Christ than *Naaman the leper* received from *Elisha the Seer*, when, taking with him, “ten talents of silver, six thousand pieces of gold, and ten changes of raiment,” he appeared, in his chariot, before the prophet's door. See 2 Kings, chapter v. While they apply to Christ under these legal views, he treats them as Joseph did his brethren; instead of comforting them; he *speaks roughly to them*, and *proves them with searching questions*—nay, puts them *in prison*, and keeps them, for a time, *in ward*, under the bondage and menaces of the law.<sup>z</sup> Yet his design in all is kind

<sup>w</sup> Prov. viii. 31. John xvii. 9, 10, 20, 24. <sup>x</sup> Rom. v. 12, 18. Eph. ii. 1—6. <sup>y</sup> Luke xv. 11 &c. <sup>z</sup> Gen. xlii. 7—30. Matt. xv. 22—27.

and gracious—it is, that *through the law*, they may become *dead to the law*, and in the end, enjoy a *good hope through grace*.<sup>a</sup>

Moreover, as Joseph's brethren, when they stopped at an inn to take refreshment, were suddenly thrown into a consternation, at finding their money returned in their sacks; so awakened sinners, being yet under the influence of a legal spirit, when they enter a place of public worship, where the oracles of God are faithfully explained, instead of being refreshed and comforted, are unexpectedly overwhelmed in disappointment and trouble;—the sacks of their depraved hearts being laid open before the light of divine truth, they find all their self-dependent pleas rejected and all their self-flattering expectations blasted; their hearts, like those of Joseph's brethren, *fail them*, and *they are afraid God is about to destroy them*; yea, finding that neither their reformation of life, nor their tender feelings, nor their good intentions, nor all combined, can be admitted as a condition of their acceptance, they are ready to exclaim, *Who then can be saved?*<sup>b</sup> Perhaps, indeed, on a little reflection, or by means of some false instruction, they conclude their disappointment has arisen, not because the grounds of their reliance were *wrong in kind*, but because they were *defective in extent* and *sincerity*; and hence, as Joseph's brethren "took a present and double money," they resolve that, with a present of thanks for past mercy, they will *double* their diligence and faithfulness in repenting and doing.<sup>c</sup> Still, however, coming with opened eyes

<sup>a</sup> Matt. xv. 28. Gal. ii. 19. 2 Thess. ii. 16. <sup>b</sup> Gen. xlii. 27, 28. Matt. xix. 25. <sup>c</sup> Gen. xliii. 15. Exo. v. 17. Matt. xix. 20. Mark x. 21. Luke xviii. 22.

to the Bible, and, with opened ears under a searching ministry, they find all they can do or suffer, while conceived of as a price for what they need, is divinely condemned and rejected as *filthy rags*.<sup>d</sup> They are told that salvation is *not of works, lest any man should boast*<sup>e</sup>—that *it is not of him that willeth, nor of him that runneth*<sup>f</sup>—in short, that it is to be had, if at all, *without money and without price*.<sup>g</sup> Nay more; Christ, like Joseph, charges his brethren with the guilt of *his cup*, the cup of all his sufferings<sup>h</sup>—*they shall look upon me whom they have pierced, saith he; and, looking upon him, they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born*. Nevertheless, eventually, like Joseph also, he makes himself known to his brethren, in his mediatorial and fraternal relations to them; in doing which, he shows them, that by the very cup where-with he charges them, he has redeemed them from under the curse; and, giving them *the cup of salvation*,<sup>k</sup> he causes them to know, that more, infinitely more than they had vainly expected to purchase, He, as their Friend and Brother, freely bestows upon them; the Father having *in him blessed us with all spiritual blessings . . . according as he hath chosen us in him before the foundation of the world, that (when renewed by his grace) we should be holy and without blame before him in love*.<sup>l</sup>

The coming, however, of Joseph's relations to him, and their becoming dependant upon him, require a more distinct consideration.

<sup>d</sup> Is. lxiv. 6.    <sup>e</sup> Eph. ii. 9.    <sup>f</sup> Rom. ix. 16.    <sup>g</sup> Is. lv. 1.    <sup>h</sup> Matt. xxvi. 39. 42.    <sup>i</sup> Zech. xii. 10.    <sup>k</sup> Psal. cxvi. 13.    <sup>l</sup> Eph. i. 3, 4.



FIRST, His prophetic dreams concerning them were herein fulfilled: "The sons of Israel," (in that instance *ten* of them only,<sup>m</sup>) "came to buy corn among those that came: for the famine was in the land of Canaan," as well as in other lands. "And Joseph was the governor of the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. . . . And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them;" the first of which, the obeisance which their *sheaves* made to his *sheaf*, being herein evidently fulfilled. See Gen. xlii. 5—9, compared with Chap. xxxvii. 5—7. Hereby, too, he was reminded of his other dream, in which "the sun, and the moon, and the eleven stars, made obeisance to him;" an emblem of that civil reverence, which, at a future time, his father, and his mother, and all his eleven brethren, should render unto him. So Jacob himself understood the dream; and prudently, to prevent pride in young Joseph, and to moderate the resentment of his elder brethren, gently rebuked him for telling it. See Gen. xxxvii. 9, 10.

In regard to the *sun*, Joseph's father, this dream was fulfilled in the profound respect which Jacob showed to the *lord of Egypt*, by the presents which he sent him, while yet he had no thought that the distinguished person whom he thus honored was his own son, and especially by his subsequent recumbence upon him, in the official station to which Joseph was promoted.<sup>n</sup> With regard to

<sup>m</sup> Gen. xlii. 3, 4.    <sup>n</sup> Gen. xliii. 11.—14. xlvii. 6.

the *moon*, however, there is an obvious difficulty; for Joseph's mother, thereby symbolized, was already dead; *Rachel* having died at the birth of Benjamin, on the way from *Bethel* to *Ephrath*.<sup>o</sup> Wherefore, it must be understood either of *Leah*, Jacob's surviving wife and Joseph's step-mother, or of *Bilhah*, Rachel's hand-maid, who, after the death of her mistress, was as a mother to Joseph; as appears by his being with her sons.<sup>p</sup> And, admitting that Jacob, at the time to which the dream referred, had no wife; (and which is highly probable;) the mother of Joseph, nevertheless, whether understood of *Rachael*, of *Leah*, or of *Bilhah*, "bowed down to him," in her posterity.<sup>q</sup> And whereas, at the second time Joseph's brethren came to him, Benjamin, his younger brother, was among them, making the number *eleven*, the dream, in relation to them, was verified when they all, answering to the *eleven stars*, "bowed down and made obeisance to him."<sup>r</sup>

SECONDLY, The coming of the Jews to Christ was herein specially typified; "they being, after the flesh," his relations. <sup>s</sup>

Did Joseph's relations, in their coming to him, fulfil his prophetic dreams respecting them? Let it be remembered, that the events of prophecy, though uttered by the prophets, were only such as *the Spirit of Christ which was in them did signify*.<sup>t</sup> and therefore, that the coming of the Jews to Christ, in the early times of the gospel, *was*, and that their coming to him, in the latter day, *will be*, according to his predictions concerning them.<sup>u</sup>

<sup>o</sup> Gen. xxxv. 16—19. <sup>p</sup>Ibid. xxxvii.2. <sup>q</sup>Ibid. xlvi. 15.—25.  
<sup>r</sup> Ibid. xliii. 26—28 <sup>s</sup> Rom. ix. 5. Heb. vii. 14. <sup>t</sup> 1 Pet. i. 11.  
<sup>u</sup> Joel ii. 28, 29 and Acts ii. 16—18. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvi. 24, 25. Hosea iii. 5.



Joseph's brethren, after they had sold him to strangers, were, it would seem, wholly unconcerned about what they had done, for a long time, at least twenty years.\* How much longer, alas! have the Jews, the national brethren of Christ, remained impenitent, under the guilt of their infinitely more cruel treatment of Him! The generation of them among whom he tabernacled in human nature, sold him and procured his crucifixion—even when *Pilate* would have released him, they, still relentless, cried *Crucify him, crucify him*; yet their posterity, during a lapse of about *eighteen hundred years*, have never lamented, but constantly commended, *their horrid deeds*. Nor can we say how much longer their judicial stupidity will remain. We are certain, however, that the time will come, when Christ *will pour upon them, the Spirit of grace and of supplications*, and that **THEN** *they shall look upon him whom they have pierced and mourn*;<sup>w</sup> for, on their becoming convinced that he is the true *Messiah*, they will deeply bewail their long contempt and obstinate rejection of him, saying, *We hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our*

\* Joseph was 17 years old when he was sold into Egypt; Gen. xxxvii. 2; and 30 years old when promoted in the court of Pharaoh; Chap. xli. 46; consequently he had been 13 years in bondage; the seven years of plenty, added to these, make 20: and probably one or two of the seven years of scarcity, had also elapsed before the famine became so great in Canaan as to compel the sons of Jacob to go to Egypt for corn. All this time they remained insensible of their cruelty to Joseph. By allusion to this, it was said of their sensual and inconsiderate posterity, in after times, "They are not grieved for *the affliction of Joseph*;" Amos vi. 6.

<sup>w</sup> Zech. xii. 10.



sorrows; yet we did esteem him stricken, smitten of God and afflicted," as an impostor. But (How affecting to them will be the discovery!) he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Is. liii. 3—5.

Joseph's brethren, the *ten* at first and afterwards the *eleven*, came to him, excited thereto by their father Jacob, who believed the report that there was plenty with the *lord* of Egypt.<sup>w</sup> Did not this typically signify that the Jews, the national brethren of Christ, would come to him, moved by the conviction of his being the *Messiah* of whom their prophets spake and wrote, and in whom Jacob and the rest of their patriarchs believed and trusted? Thus it was in the first times of the Gospel: the apostles and other Jews, then called, believed in Christ, as HE of whom Moses and the prophets wrote,<sup>x</sup> and according to the faith of their patriarchal ancestors.\* And the same will be verified again, at the calling of the Jews in the latter day; for, on perceiving that Jesus of Nazareth, whom the apostles and other converted Jews embraced, is indeed the Christ, in whom Abraham, Isaac and Jacob trusted, they also, being made partakers of *like precious faith*, and encouraged by patriarchal and apostolic example, will look to him and trust in him. Then *Jacob*, in his elect posterity, *shall return and shall be in rest, and be quiet, and none shall make him afraid.*<sup>y</sup> To the Jews, thus brought to repentance, *the times of*

<sup>w</sup> Gen. xlii. 1, 2. xliii. 1, 2. <sup>x</sup> John i. 41. 45. <sup>\*</sup> See Acts v. 29—32. xxvi. 6. 22, 23. xxviii. 23, 24. <sup>y</sup> Jer. xxx. 9.

*refreshing shall come from the presence of the Lord.*<sup>z</sup> And so all Israel, meaning all the Jews, or the greater part of them, who will then be upon earth, *shall be saved, &c.* Rom. xi. 26, 27. Jer. xxxi. 34.

Joseph's brethren, in both instances, came to him in consequence of famine;<sup>a</sup> and so the Jews, the national brethren of Christ, came to him at their former calling, and will come to him, at their latter calling, under a famine of the word: *Behold the days come saith the Lord God, that I will send a famine in the land, the land of Judea, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, &c.* Amos viii. 11, 12. For, whatever application this prophecy may have to certain times and sections of the christian church, it primarily respects the Jews. During the latter part of the old dispensation, prophecy ceased among them; for, from the times of *Malachi*, to those of *John the Baptist*, a course of about 400 years, they had no vision;<sup>b</sup> and the writings of Moses and the prophets, though preserved among them, were almost explained away by the traditions of their elders, especially in what related to the Messiah. Hence, there was a famine of the word throughout their land; for, to them, as lost—to the regenerate among them, as hungry, what were the law and the prophets, when so interpreted, that the divine *Messiah*, the Saviour of lost sinners and the *Bread of Life*, was excluded from them? And though by the light of the gospel, which began to shine in the ministry of *John*, many of the Jews perceived and embraced

<sup>z</sup> Acts iii. 19.   <sup>a</sup> Gen. xlii. 5. xliii. 1, 2.   <sup>b</sup> Micah iii. 6, 7. Mal. iv. 5. Matt. xi. 13, 14.



the *Christ of God*; yet, their nation generally rejecting him, HE, pursuant to his threatening, took *the kingdom of heaven*, the gospel-dispensation, from them, and gave it to another nation, meaning the gentiles;<sup>c</sup> whereupon commenced that famine of gospel-preaching among the Jews, which will continue till the time of their future calling; when, glad to receive the favor they have so long despised, they will again say, *Blessed is he* (a gospel-minister) *that cometh in the name of the Lord*. Matt. xxiii. 39.

Moreover, as Joseph's brethren did not go to him, till after his *stores* had been opened to other nations;<sup>d</sup> so the Jews, the national brethren of Christ, will not go to him, till his *unsearchable riches* shall have been opened in the gospel, to the nations of the world: *blindness in part is happened to Israel, until the fulness of the gentiles be come in*. Rom. xi. 25.

Then, too, the prophetic dream of Joseph, in which he beheld the *sun*, the *moon*, and the *eleven stars*, making obeisance to him, will, to the apprehension of the converted Jews, receive a mystical fulfilment in CHRIST; for they will then see, that HIS most distinguished progenitors, Abraham,<sup>e</sup> Isaac,<sup>f</sup> Jacob,<sup>g</sup> and David<sup>h</sup>, answering to the *sun*—His mystical mother,<sup>i</sup> (the *true Israel* under the old dispensation,) answering to the *moon*, and the eleven genuine apostles,<sup>k</sup> answering to the *eleven stars*, all believed in HIM and bowed down to HIM. Of the patriarchs and others who, under the Old Testament, were spiritual Israelites, *Paul* affirms, *These all*

<sup>c</sup> Matt. xxi. 43. <sup>d</sup> Gen. xli. 56, 57. <sup>e</sup> Gen. xxii 18. Rom. iv. 3. <sup>f</sup> Gen. xxvi. 4. Heb. xi. 20. <sup>g</sup> Gen. xxviii. 10—17. Heb. xi. 21. <sup>h</sup> 2 Sam. xxiii. 1—5. Psal. xxxii. 1, 2. Rom. iv. 6—8. <sup>i</sup> Cant. iii. 11. Comp. Psal. liii. 6. and Heb. vii. 14. <sup>k</sup> Luke xxiv. 9. 52.



*died in faith*; <sup>1</sup> and *Peter* representing all the believing apostles, said to his Lord and Master, *We believe and are sure* (their faith, observe, rose to assurance) *that thou art that Christ*, that Christ of whom Moses and the prophets wrote, *the Son of the living God*.<sup>m</sup>

“The sons of Israel,” however, were not ALL, but only AMONG those that came to Joseph to obtain corn.<sup>n</sup> “The *famine*” of bread, to which our subject relates, “was over all the face of the earth: . . . . And all countries,” that is, the inhabitants of them, “came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands.”<sup>o</sup> So, the want of spiritual blessings is common to all nations; nor are they to be had by Jew or gentile, from

<sup>1</sup> Heb. xi. 13.    <sup>m</sup> John vi. 69.    <sup>n</sup> Gen. xlii. 5.    <sup>o</sup> Ibid. xli. 56, 57.

\* Herein was illustrated an important fact in relation to our temporal life and its supplies. By a divine grant, man, in his primeval state, had a right “to eat freely of every tree of the garden” in which he was placed, excepting only of “the tree of knowledge of good and evil.” Gen. ii. 9. iii. 16, 17. Consequently, he had a right to eat, not only of those trees, whose fruit was intended for his ordinary food, but also, as occasion required, of the fruit of “the tree of life in the midst of the garden;” which tree, it should seem, was both an emblem of his paradisaical life, and the appointed means of rendering that life *perpetual*, had he abstained from the tree forbidden.

By his transgression, however, man forfeited this grant. The earth itself, for his sin committed upon it, was subjected to a curse of comparative sterility; Gen. iii. 17—19; his future access to the tree of life, was interdicted and absolutely prevented; Gen. iii. 22—24; and he and all his posterity, nay, the preservation of the execrated earth itself, became dependent on the Mediator, the Antitype of Joseph: “The earth,” said Christ, “and all the inhabitants thereof,” (with respect to the original constitution of things) “are dissolved: I bear up the pillars of it.” Psal. lxxv. 3. Hence as, during the famine, all were dependent on Joseph,

any stores but those of Christ, in whom *it hath pleased the Father that ALL fulness should dwell.*<sup>p</sup> And, as Joseph withheld supplies from none on account their nation, so neither does Christ; *for, in this respect, there is no difference between the Jew and the Greek, or gentile; for the same Lord over all is rich unto all them that call upon him.*<sup>q</sup>

Nevertheless, the family of Jacob, as being all blessed in Joseph, was a figure of the whole family of God's elect, among all nations, as being all blessed in Christ, the Antitype of Joseph.<sup>r</sup> Hence, by a manifest allusion to national Israel, the church is called *a chosen generation, a royal priesthood, a holy nation, a peculiar people*—nay, emphatically, *the Israel of God.*<sup>s</sup> Therefore,

THIRDLY, Joseph's relations, especially his brethren, in their coming to him and becoming dependent upon him, were typical of the mystical relations of Christ, as well among the gentiles as the Jews, in their coming to him, at their effectual calling, and in their subsequent reliance upon him and subjection to him.

The natural relation of Joseph's brethren to him, recollect, did not commence at the time of their coming to him for corn; they were his brethren be-

and none had a right to expect corn from him, but on condition of paying for it; so, the earth being cursed for Adam's sin, and withholding her spontaneous productions from his posterity, all are dependent, even for temporal supplies, on the favor of the Mediator, who has *all power and all nature* in his hands; and none have a right to expect them, but on condition of enduring toil, and labor, and sorrow. Gen. iii. 17—19.

<sup>p</sup> Col. i. 19. <sup>q</sup> Rom. [xii. 10. <sup>r</sup> Gen. xxii. 18. Eph. i. 3, 4. <sup>s</sup> 1 Pet. ii. 9. Gal. vi. 16.

fore. So neither does the mystical relation of the elect to Christ, commence at the time of their calling, when they come to him for the Bread of Life; for, as early as they were the *children of God*, they were the brethren of Christ, the Son of God: but they were the *children of God* by ADOPTION and therefore, MYSTICALLY the *brethren of Christ*, while yet *scattered abroad*—uncalled—nay, unredeemed. See John xi. 52. and Heb. ii. 13—17.

Yet, as Christ was *declared to be the Son of God, by the resurrection from the dead,*<sup>t</sup> so the elect are made manifest as the adopted children of God, and therefore, as the mystical brethren of Christ, by their resurrection from a death in sin; for, hereupon God sends forth the *Spirit of his Son* into their hearts, crying, *Abba, Father;*<sup>u</sup> and Christ, (How amazing his condescension!) *is not ashamed to call them brethren.*<sup>w</sup>

Having thus particularly considered the coming of Joseph's brethren to him, I procede to consider his knowledge of them—his conduct towards them—and his making himself known unto them.

*First, His knowledge of them.* For, when they, pinched with famine, heard of his abundance, and came to him for supplies, he knew them, though they knew not him;<sup>x</sup> and so, when regenerate sinners, sensible of their spiritual wants, and hearing of Christ in the report of the gospel, apply to him for aid, though they know not him, in his covenant-relation to them, he distinctly knows them, in their covenant-relation to him. He knows them, as being of that *all* whom the Father *hath given* unto him in

<sup>t</sup> Rom. i. 4.    <sup>u</sup> Gal. iv. 6.    <sup>w</sup> Heb. ii. 11.    <sup>x</sup> Gen. xlii. 7, 8.



safe-keeping, and for whom he is accountable<sup>y</sup>—as being of that *peculiar people*, whom, according to covenant-stipulation, he *redeemed from all iniquity*<sup>z</sup>—as being of those to whom all needful *grace was given*, IN HIM, *before the world began*<sup>a</sup>—nay, as those who, “of his fulness,” have already received the life-giving Spirit, convincing them of their lost estate and exciting them to *flee from the wrath to come*.

*Secondly*, His conduct towards them. For Joseph knowing his brethren, variously distinguished them even before he made himself known to them.

1. He repeatedly favored them with a sight of his person and magnificence, that they might hence infer the greatness of his authority and the plenitude of his stores.<sup>b</sup> So, to regenerate, inquiring souls, Christ, through the medium of the Holy Scriptures and the instrumentality of his ministering servants, gives such discoveries of himself and of his fulness, as he does not give to the unregenerate.<sup>c</sup> Joseph’s brethren, however, while ignorant of his relation to them, conceived of him only as *the lord of the land*, and expected nothing from him but for money.<sup>d</sup> Nor are the thoughts which regenerate sinners, under their first exercises, entertain of Christ, any more correct; for, though they may be overwhelmed in contemplating his greatness, his authority, and his glory, they have no just views of his mediatorial character, and especially not of his covenant-relation to them. They know him not as their Brother and Friend. He appears to them only as a HOLY and a MIGHTY SOVEREIGN—as having, indeed, all

<sup>y</sup> John vi. 39. <sup>z</sup> Titus ii. 14. Comp. Is. liii. 11. and Heb. xiii. 20. <sup>a</sup> 2 Tim. i. 9. <sup>b</sup> Gen. xlii. 6, 7. 30. 33. xliii. 26. xlv. 14—20. <sup>c</sup> Acts xxii. 9. <sup>d</sup> Gen. xlii. 5.

they want at his disposal—but, as suspending the grant thereof upon some supposed condition to be performed by them. What the imaginary condition is, they are not agreed—one fancying it to be *this* and another *that*; yet, feeling their perishing need of his favor, each cries, with Saul of Tarsus, *Lord what wilt thou have me to do?* or, with the trembling Jailor, *What must I do to be saved?*

2. Before Joseph made himself known to his brethren, he distinguished them, by directing his servants both to *restore every man's money into his sack* and to *give them provision for the way.*<sup>e</sup> He dealt not so with others who came to purchase. And the like difference Christ makes between mere legalists and true penitents; the former, he leaves depending upon their legal performances;<sup>f</sup> but the latter, he instructs and sustains; for though, by his word and the preaching of his servants, he rejects all they bring as a price for salvation—nay, gives them *severally* the witness thereof in the *sacks* of their own hearts; yet, by the same means and instruments, he also gives them some present nourishment—enough to keep them from starving or despairing, till he gives them more. He lets them know, that although salvation “is not of him that willeth nor of him that runneth,” yet, that it is “*of God that showeth mercy*”—and that, although “It is not of works, lest any man should boast,” yet, that “*it is of faith, that it might be by GRACE; to the end the promise might be sure to all the seed.*”<sup>g</sup> Thus they are kept ruminating, hoping, and seeking.

3. Joseph, while he had not yet made himself

<sup>e</sup> Gen. xlii. 25. <sup>f</sup> Luke x. 25—28. <sup>g</sup> Rom. iv. 16. v. 17

known to his brethren, caused a feast to be prepared for them; the incidents of which are instructive.

“He said to the ruler of his house,” who is afterwards called his steward, “Bring these men” (his brethren) “home, and slay, and make ready: for these men shall dine with me at noon.” Hence, let every steward in the house of Christ, that is, every gospel-minister, learn that, in his studies, he should always labor to *make ready* a meal for seeking souls.

“The men,” it is true, “were afraid because they were brought into Joseph’s house;” and, apprehensive of some evil, said, “Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and take us for bondmen.” In like manner, those in whom a work of grace is begun, though allured to come under the word, yet, finding the tenor of the gospel to contradict and condemn their former views of purchasing the divine favor, they are filled with apprehensions that Christ, instead of saving them, will regard them as mere legalists, and adjudge them to everlasting bondage under the law.

Joseph’s brethren, however, in their distress, communed with his steward; who, it should seem, was made acquainted with the reasons why Joseph had ordered that their money should be returned and that they should be brought to his house; and who, after hearing their ingenuous rehearsal of what had befallen them in regard to the money, comforted them, saying, *Peace be to you, fear not.* What an advantage it is to sensible sinners, that the stewards of Christ, his gospel-ministers, are acquainted with their case! For, when they commune with them, or sit under their ministry, they learn that Christ’s



rejection of their legal pleas, and his granting to them the privilege of hearing his pure gospel, however they are thereby stripped and emptied, are signs of his favor and not of his wrath: *This man receiveth sinners, and eateth with them.* Luke xvii. 2.

When dinner time arrived, Joseph said to his servants, *Set on bread*; that is, set dinner in order upon the table; *bread*, by a usual *synecdoche*, being put for the whole. "And they set on for him by himself, and for them," his brethren, "by themselves, and for the Egyptians by themselves. And they," Joseph's brethren "sat before him," in his presence; "and the men," thus honored,  *marvelled one at another*, that they were so distinguished. "And he," Joseph, "took and sent messes unto them from before him; but," with reference to the *ten*, "Benjamin's mess was five times as much as any of theirs." All had plenty; but the fivefold portion sent to Benjamin was a token of Joseph's special affection for him.\* And they drank" also, no doubt of Joseph's best wine, "and were merry with him," that is, at his house. How similar the conduct of Christ, and the work of his ministers, under the gospel-dispensation! Here Christ himself, by his Spirit, carves for all the guests; distributing, of his bounty, to them

\* This served to prepare Benjamin for his more than common share in a then approaching trial: *the cup was found in Benjamin's sack.* Gen. xlv. 12. Thus, if some of Christ's brethren, equally innocent with the rest, have to drink a more than ordinary portion of the cup of his sufferings, that is, of sufferings for his sake, they are prepared for it and supported under it, by a correspondent share in the tokens of his love: *As the sufferings of Christ abound in us; so our consolation also aboundeth by Christ.* 2 Cor. i. 5.

severally *as he will*; Matt. xx. 15 and 1 Cor. xii. 11; and his ministers, his faithful stewards, acting under his direction, *give* to every class of their hearers *a portion of meat in due season*. Luke xii. 42.

Thus preaching, the servants of Christ, while they assign the first share to HIMSELF, that is, give to him the glory of being the Provider and the Subject of the feast, (Luke xiv. 16, 17.) and feed his church, which is *himself* mystical;<sup>h</sup> they also publish the gospel to the world,<sup>i</sup> answering to the Egyptians, and are specially careful to set before sensible sinners a portion peculiarly appropriate to them.\* They describe their exercises and appetites, as evidences of a work of grace begun in their souls—exhibit the salvation that is in Christ, as full and free—and therefore, as exactly adapted to them, now convinced that they can add nothing to it, nor bring any price for it—and, moreover, repeat and illustrate his own gracious invitations and promises, as addressed in a peculiar manner to such. With confidence and affection, they represent him, as saying to them, *Look unto me and be ye saved<sup>k</sup>—Ho every one that thirsteth, come ye to the waters<sup>l</sup>—If any man thirst, let him come unto me and drink<sup>m</sup>—Come unto me all ye that labor and are heavy laden, and I will give you rest<sup>n</sup>—Him that cometh to me, I will in no wise cast out<sup>o</sup>—Blessed are the poor in spirit: for theirs is the kingdom of heaven—Blessed are they that*

<sup>h</sup> 1 Cor. xii. 12.    <sup>i</sup> Mark. xvi. 15.

\* In so doing, gospel-ministers *rightly divide the word of truth*.  
2 Tim. ii. 15.

<sup>k</sup> Is. xlv. 22.    <sup>l</sup> Ibid. lv. 1.    <sup>m</sup> John vii. 37.    <sup>n</sup> Matt. xi. 28.

<sup>o</sup> John vi. 37.

*mourn: for they shall be comforted—Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*<sup>p</sup>

This rich and appropriate portion, true penitents, to whom it belongs, *eat by themselves*--and, like Joseph's brethren, *marvel* that they should be so highly favored; nay more, they also *drink wine and milk without money and without price*,<sup>q</sup> and even begin to be *merry*; they almost *forget their poverty and their misery*,<sup>r</sup> while under the proclamations of grace and peace.

Nor did Joseph merely feast his brethren at his house; he, moreover, sent them away with as much food in their sacks as they could carry.<sup>s</sup> Thus Christ, by the ministry of his servants, not only comforts seeking souls at his house, while hearing his gospel, but sends them away with their hearts as full of gracious influence and of scriptural matter for meditation, as, at that stage of experience, they can bear. Nevertheless, like Joseph's brethren, they cannot account for the kind treatment they receive; being still ignorant of their relation to the bountiful GIVER. They are astonished rather than instructed; and presently relapse into trouble. *Clouds*, instead of sun-beams, *return after the rain*. Eccl. xii. 2. This will more fully appear while we observe,

4. That Joseph, before he made himself known to his brethren, distinguished them also by farther trials—trials which, it is true, were great favors; yet, favors wrapped in such clouds of mystery, as, at the time, filled them with anguish and consternation.

Their *present*, indeed, for aught that appears to the contrary, he kindly accepted; but their pur-

<sup>p</sup> Matt. v. 3, 4. 6.    <sup>q</sup> Is. lv. 1.    <sup>r</sup> Prov. xxxi. 6, 7.    <sup>s</sup> Gen. xlv. 1.



chase money, though *doubled*, he refused and returned: He said to his steward, "Put every man's money in his sack's mouth," where he could not fail of seeing it, as soon as his sack was opened.<sup>t</sup> Thus, although Christ condescends to accept a *thank-offering* from sensible sinners for the favors they have received from him, He, nevertheless, utterly rejects, both their legal performances, and their evangelical exercises, (and so their *double* money,) while brought as a price for an interest in his stores of grace—nay, gives them, as observed before, the evidence thereof in the sacks of their own hearts, as these are more fully opened by his Spirit, and the selfish motives of them are more clearly exposed to their view, in the light of his word.<sup>u</sup>

Joseph, however, brought his brethren under a still severer trial, the charge of having stolen his silver cup. For, strange as it was, he farther said to his steward, "Put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money;" and which the steward accordingly did.<sup>w</sup> This stratagem, though seemingly fraught with injustice and cruelty, was both equitable and merciful.

Joseph's cup, consisting, no doubt, of refined silver, which is an emblem of purity,<sup>x</sup> was a fit symbol of his pure and excellent character; which was of much higher value than a silver cup, or than any other earthly treasure; for *a good name is to be chosen rather than great riches, and loving favor rather than silver and gold.* Prov. xxii. 1. Now of this, though not of his cup, Joseph's brethren had shamefully robbed him; not, indeed, in his father's

<sup>t</sup> Gen. xliv. 1. <sup>u</sup> Jer. ii. 22. xvii. 10. Eph. ii. 8, 9. 1 John iv. 10. 19. <sup>w</sup> Gen. xliv. 2. <sup>x</sup> Psal. xii. 6.

esteem, but in the esteem of strangers, to whom they sold him for a slave; thereby implying that he was an abandoned miscreant, fit only for the vilest servitude.\* And in like manner, the Jews, the national brethren of Christ, treated him; for though unable, in the least, to diminish him in the esteem of his heavenly Father, yet, to the utmost of their power, they degraded him in the esteem of men. They not only denied that he was the Messiah, but even robbed him of his moral character; they reviled him, as being *a man gluttonous and a wine-bibber*—yea, as one in collusion with satan.<sup>γ</sup> Nor do his mystical brethren, those who are his brethren by election and adoption, treat him any better. In their carnal state, they, like others, regard him as unworthy of their *desire*;<sup>z</sup> and, after quickened by his grace, and made to feel their condemnation as sinners, instead of receiving him as *the end of the law for righteousness*, which *he is to every one that believeth*, they go about to establish their own righteousness.<sup>a</sup> Nay, such is our ignorance, as well as our pride, that even when convinced that our best obedience is imperfect, and that if it were perfect, it could not answer for past defects and transgressions, instead of casting ourselves, as guilty and helpless, on Him *who was delivered for our offences and raised again for our justification*,<sup>b</sup> we foolishly delay, thinking to exercise such mortification, contrition, self-denial &c., as shall render us, in some measure, worthy of divine acceptance, before

\* Gen. xxxvii. 28. 36. Thus individuals, families and nations may suffer under false accusations, for injuries done to others long before. See Is. xxxiii. 1.

<sup>γ</sup> Matt. xi. 19. xii. 24. <sup>z</sup> Is. liii. 2. <sup>a</sup> Rom. x. 3, 4. <sup>b</sup> Ibid. iv. 25.

we trust in Christ. Thus, as long as possible, we rob HIM of the glory of being ALL and in ALL in our salvation. Nevertheless, being *reconciled to God*, that is, to his justice, *by the death of his Son*,<sup>c</sup> we are not left to perish through our ignorance and self-confidence; but, eventually are cured of both; and being, through grace, made to realize that we are *without strength*, we are constrained and enabled, vile as we are, to rely on *Christ who in due time died for the ungodly*.<sup>d</sup>

Joseph's cup, being that out of which he drank,<sup>e</sup> was also a fit symbol of his sufferings. And Christ, speaking of his own sufferings, and seemingly by allusion to those of Joseph, said, *The cup which my Father hath given me, shall I not drink it?* John xviii. 11. Indeed, there is, in several respects, a striking resemblance between the sufferings of Joseph and those of Christ.

Were the sufferings of Joseph procured by the ill conduct of his brethren? Let it never be forgotten that the sufferings of Christ, were procured by the sins of his mystical brethren: *He was wounded for our transgressions and bruised for our iniquities.* Is. liii. 5.

Was Joseph, though exposed to sufferings by the ill conduct of his brethren, ordained of God to be the instrument of saving their lives *by a great deliverance*?<sup>f</sup> The same is true of Christ; for though he suffered as the Substitute of his guilty brethren and *by wicked hands was crucified and slain*, he was, nevertheless, "delivered by the determinate counsel and foreknowledge of God," and died that we

<sup>c</sup> Rom. v. 10. <sup>d</sup> Ibid. ver. 6. <sup>e</sup> Gen. xlv. 5. <sup>f</sup> Ibid. xlv. 7.



might live: *He was delivered for our offences and raised again for our justification.* Rom. iv. 25.

As Joseph's sufferings were occasioned by his brethren, it was fit and requisite, that, by some means, he should make their ill treatment of him bitter to them, before he admitted them to his fraternal fellowship. This he had done in some measure, when he accused them of being *spies*, and put them *into ward for three days*: for then, "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake not I unto you, saying, Do not sin against the child; and ye would not hear? Therefore behold also his blood is required." This conversation passed between them in the presence of Joseph; but, taking him to be an Egyptian, "they knew not that Joseph understood them; for he spake unto them by an interpreter."<sup>s</sup> Still more poignantly, however, he brought that great wickedness to their remembrance by laying his cup, the symbol of his sufferings, to their charge. For when the stealth, to all appearance, was undeniably proved upon them, Judah, in the name of the whole, said to Joseph, by whose direction the discovery was made, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves?" To confess the charge would have been a violation of conscience; and to deny it, could have been of no avail, seeing the cup alleged to be stolen, was actually found in Benjamin's sack. Ju-

<sup>s</sup> Gen. xlii. 14—23.

dah, therefore, wisely understood and admitted, that the dilemma into which they were brought was a punishment divinely inflicted upon them for their past sins; and every conscience, no doubt, felt that it was specially for their sin in selling Joseph;—"God," said he, "hath found out," that is, disclosed the iniquity of thy servants, &c. Gen. xlv. 16. In like manner Christ deals with his brethren. He brings, indeed, much of their guilt to their remembrance, while he holds them *in ward* under the law, and speaks to them by his Interpreter, the Holy Spirit: here he shows them that they are rebels against God, and that they cannot be justified in his sight, by their obedience to the law; *for by the law is the knowledge, not of justification, but of sin.* See Rom. iii. 20. and vii. 8—11. But, it is by charging them with the cup of his sufferings, that he pierces their hearts and makes them, in the bitterness of their souls, to cry, *What shall we do?* Acts ii. 36, 37.

Joseph, moreover, employed his cup in *making trial* of his brethren. His steward, it is true, when speaking by his direction, is represented by our Version and several others, as saying of the cup, "Is not this it in which my lord drinketh? and whereby indeed he *divineth?*" Gen. xlv. 5. But this cannot be the sense of the original; for, though it is not improbable that the Egyptians really supposed that Joseph, like the soothsayers of their own and other nations, practised divination, and that he thereby interpreted dreams and discovered and revealed secrets, *that* supposition is wholly inconsistent with his revealed character; nor is it at all credible, that he designed to make such an impression on the mind of his steward, and much less, that

he was willing, through him, to make that impression on the minds of his brethren. Wherefore, I understand the word rendered *divineth*, to be used in this place in a different acceptation. Its root, (נחש nachash,) signifies not only *to divine*, but also *to observe, to try, to make an experiment*. Thus using the word, Laban said to Jacob נחשתי nichashtee, *I have learned by experience*. Gen. xxx. 27. Comp. 1 Kings xx. 33. Now, the word in question being so understood, the interrogatories which Joseph's steward, by his direction, put to the supposed strangers, imported as much as if he had said—Is not *this* evidently the cup which my Master appropriates to his own personal use—nay, the cup which you saw him thus appropriate, when lately you were so kindly and so bountifully entertained at his house? And was it not to *make trial* of your honesty, of which he was very doubtful, that he left this valuable article within your convenient reach, when he withdrew from his table? It was: and by the experiment, behold, he has proved you to be filchers!

This also well comports with Joseph's real design in the stratagem; which was to *make trial* of his elder brethren in different respects. As they had envied him, whom his father had distinguished, he thought proper to *try* whether, in like manner, they would envy his brother Benjamin, whom *he* had distinguished at his table, by sending him a fivefold mess. And, as envy is sure to manifest itself by a ready concurrence with any charge, true or false, brought against its object, Joseph prudently caused his cup to be put into Benjamin's sack, that his elder brethren, if so disposed, might have a fair pretence for delivering him up as a thief; and which the Jews



think the rest would have done, but for the opposition and influence of Judah. By the same means, Joseph also *made trial* of their filial affection; they well knowing how much the life of their father was *bound up in the lad*, namely Benjamin. Gen. xliv. 30.

Thus Christ, by the cup of his sufferings, both personal and relative, tries his called brethren, and distinguishes them from others.

By Christ's *personal* sufferings, I mean those which he endured in his own human nature. By these he tries—1. Our faith. They who have only an historical faith in him, though they may be elated with a notion of being saved by him, feel no brokenness of heart nor contrition of spirit, and, therefore, no sympathy with him in his sufferings; but his called brethren, being regenerated and made partakers of that *faith which is a fruit of the Spirit*,<sup>h</sup> come to him filled with self-abasement and godly sorrow on account of their sins; *they look upon him whom they have pierced and mourn*.<sup>i</sup>—2. How we are affected toward the design of his death; which was not only to redeem, but thereupon, to purify also, those for whom he died: for he *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*.<sup>k</sup>

Now, many who talk much about redemption by Christ, and warmly dispute whether it is particular, general, or universal, are, nevertheless, strangers to the purifying efficacy of his precious blood, as applied to the conscience by the Holy Spirit—nay, live as they list, unconcerned about holiness of

<sup>h</sup> Gal. v. 22. <sup>i</sup> Zech. xii. 10. John xix. 37. <sup>k</sup> Titus ii. 14.

heart or life. But the called brethren of Christ, with the apostles, perceive and realize, that when *he died for all*, that is, for *all* he represented among *all* nations, (all being alike dead,) *he died for all, that they who live*, being regenerated and justified, *should not henceforth live unto themselves, but unto him who died for them, and rose again.* See 2 Cor. v. 14, 13.

By the *relative* sufferings of Christ, I mean the sufferings of his mystical body, the church; that is, the sufferings which his vital members endure, because of their relation and union to him, and the profession of their faith in him.<sup>1</sup> Addressing such, the apostle says, *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*<sup>m</sup> In the present life they are all imperfect;<sup>n</sup> and when they depart from the standard of God's revealed will, either by omission or commission, though they come not under the curse; Christ having redeemed them from it;<sup>o</sup> they, nevertheless, come under the discipline of the covenant, as administered by their heavenly Father: *Then, saith he, will I visit their transgressions with a rod, and their iniquity with stripes.*<sup>p</sup> This rod, however severe its stripes, is applied as the effect of covenant-love and faithfulness: *When we are judged, we are chastened of the Lord, that we should not be condemned with the world, and that we might be partakers of his holiness.*<sup>q</sup> Believers, however, suffer much wrongfully from the tongue of slander; yet to this also, a blessing is annexed: *Blessed are ye,*

<sup>1</sup> Col. i. 24. 1 Pet. iv. 13. <sup>m</sup> Philip. i. 29. <sup>n</sup> Ecc. vii. 20. 1 John i. 8. <sup>o</sup> Gal. iii. 13. <sup>p</sup> Psal. lxxxix. 32. <sup>q</sup> 1 Cor. xi. 32. Heb. xii. 9—11.

said Christ to his disciples, *when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.*<sup>r</sup> Nay, even when they are overtaken in faults, the enemies of truth and righteousness reproach them, not because they have sinned, but because they are professed disciples of Christ; for the same imperfections, which in others pass unnoticed, if observed in them, are magnified and made the occasion of scandal to the christian name: *This fellow was also with Jesus of Nazareth.*<sup>s</sup> *Did not I see thee in the garden with him?*<sup>t</sup> How careful, then, should professors be to give no just occasion to the adversary to *blaspheme*, or to *speak reproachfully!*<sup>u</sup>

And under these relative sufferings also (both under those which they endure from the discipline of the covenant, because they belong to Christ, and under those which they endure from the tongue of slander and the hand of persecution, because they profess his name) Christ variously tries them.—Hereby,

1. He tries and brings to light their reconciliation to the will of his and their heavenly Father. For while others, under afflictive providences, rebel and murmur, an afflicted saint, under the rod of the covenant, says, with ELI, *It is the Lord; let him do what seemeth him good;*<sup>w</sup> with DAVID, *It is good for me that I have been afflicted, that I might learn thy statutes;*<sup>x</sup> with JOB, *Shall we receive good at the hand of God, and shall we not receive evil,*

<sup>r</sup> Matt. v. 11. 12.    <sup>s</sup> Ibid. xxvi. 71.    <sup>t</sup> John xviii. 26.    <sup>u</sup> 1 Tim. vi. 1. Titus ii. 1—11.    <sup>w</sup> 1; Sam. iii. 18.    <sup>x</sup> Psal. cxix. 71.



meaning the evil of affliction!<sup>y</sup> nay, with him also, *Though he slay me, yet will I trust in him*<sup>z</sup>--and, with PAUL, *I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.*<sup>a</sup> Such too, is the tenor of apostolic exhortation, addressed to believers: *We pray you in Christ's stead, be ye reconciled to God*<sup>b</sup>—*Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.*<sup>c</sup>

2. He tries, and makes manifest, the reality of their attachment to himself and his gospel. Some receive his word under the mere influence of passion, and others under the prospect of worldly gain. The former, when their gust of passion has subsided, and the latter when their hope of worldly gain is blasted, presently take offence at his doctrine or his government, and forsake his cause and his kingdom.<sup>d</sup> Not so his true disciples. They, assured that he is the divine *Messiah*, and having *received his gospel in the love of it*, cannot forsake him, nor exchange his doctrine for that of another.—When He, observing how hypocrites forsook him, said to the twelve, *Will ye also go away?* Peter answered him, *Lord, to whom shall we go? thou hast the words of eternal life.*<sup>e</sup>

3. He tries their love to each other, and thereby, their love to God. For *every one that loveth him that begat, loveth him also that is begotten of him.*<sup>f</sup> That the professed disciples of Christ may be tried in this way, it is so ordered in Providence, that while some of them are rich, others are destitute and in

<sup>y</sup> Job ii. 10.    <sup>z</sup> Ibid. xiii. 15.    <sup>a</sup> Rom. viii. 18.    <sup>b</sup> 2 Cor. v. 20.  
<sup>c</sup> 1 Pet. v. 6.    <sup>d</sup> Matt. xiii. 20.    John vi. 26, 27. 66.    <sup>e</sup> Ibid. ver.  
67, 68.    <sup>f</sup> 1 John v. 1.

need of their liberality: *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*<sup>g</sup> In other instances and to answer the same end, some of God's children are strangely and unaccountably brought under the *apparent* guilt of some immorality—perhaps, like Benjamin, they are charged with theft, or, like Joseph, with unchastity—and, though innocent as they, circumstances may be such, that, like them, they may be unable, for the time being, to demonstrate their innocence. Here the feelings of their brethren toward them, are deeply tested. Those who secretly disliked them before, will readily—nay gladly, admit and even abet the accusations against them, and so leave them to the power of their accusers. For, however with their lips they may seem to regret it, the language of their heart is, *Ah, so would we have it.*<sup>h</sup> But they who have cordially loved and fellowshipped them, as christians, feel and act very differently toward them. They call upon them—inquire into the circumstances of the case, and attach that respect to their declarations, which is due from one christian to another; and, knowing that Satan is *the accuser*, not of the profane, nor of hypocrites, but *of the brethren*<sup>i</sup>—that he is never at a loss for agents, ready and qualified to serve him in this work of darkness—that false accusations may be so contrived, in relation to times and circumstances, as to have a great show of plausibility—and that Christ, to bring to light the enmity of the devil against the church, and to manifest the strength of

<sup>g</sup> 1 John iii. 17. <sup>h</sup> Psal. xxxv. 25. <sup>i</sup> Rev. xii. 10.

his own grace in supporting his falsely accused brethren, in some instances, suffers such accusations to be loudly rumored and long sustained;—knowing these things, I say, the cordial friends of those accused, *Judge not according to appearance, but judge righteous judgment.*<sup>k</sup> Wherefore, influenced by that *charity*, that *christian love*, which *envieth not*, and which *thinketh no evil*,<sup>l</sup> they cannot abandon their accused brethren to public odium, but upon unequivocal and undeniable evidence of their guilt; and even then, so far are they from exulting in the facts thus proved, (as the ungodly do,) that they deeply deplore them, and the case of those found guilty of them. Their hearts bleed with the bleeding cause of their dear REDEEMER. They regard the sad affair, as a common wound to *the household of faith*—as a humiliating stroke to the whole church—and, in bitterness of soul, say to JESUS, as Judah said to Joseph, *God hath found out*, that is, exposed *the iniquity of thy servants*—the iniquity that had been committed among them. By such falls among professors, God affects the hearts of survivors with an alarming sense of their own indwelling depravity, and imbibes to them the remembrance of their own past transgressions—yea, exemplifies before them what they are all still liable to, unless his grace preserve them. Thus *he that thinketh he standeth*, is admonished to *take heed lest he fall.*<sup>m</sup>

Having considered Joseph's knowledge of his brethren and his conduct toward them while they knew not him, let us procede to consider,

<sup>k</sup> John vii. 24. <sup>l</sup> 1 Cor. xiii. 4, 5. <sup>m</sup> Ibid. x. 12.



*Thirdly*, His making himself known unto them. To this he was moved by the admirable speech of Judah ;\* which, for artless simplicity, pertinent reasoning, and humble importunity, we may safely say has never been exceeded. It is so explicit and so beautiful, that any human attempt to explain or to embellish it, must necessarily tend to obscure and deface it. You are, therefore, left to read it, without comment, as it is found in Gen. xlv. 18—34.

The narrative of its influence upon Joseph, begins with Chapter xlv.

*Then* (ver. 1.) *Joseph could not refrain himself before all them that stood by him ; and he cried, probably to his steward, cause every man to go out from me, meaning every man, except the reputed strangers, then under examination : and there stood no man with him, while Joseph made himself known unto his brethren. And* (ver. 2) *he wept aloud ; and the Egyptians and the house of Pharaoh heard ; the Egyptians, though withdrawn to adjoining apartments, heard him weep, and, through them, the report thereof soon reached the house of Pharaoh, not far from which, it is presumable, stood the house of Joseph, his Prime-Minister:*

By this precautionary measure, Joseph wisely and kindly prevented any needless exposure of his brethren's faults ; which, on that interesting occasion, he must necessarily mention, and they confess.—Nor does it appear from the sacred history, that their cruel treatment of him, or any of their former crimes, were ever made known in Egypt. Thus, our divine Joseph, the Lord Jesus Christ, does not

\* Who had become surety for Benjamin. Gen. xliii. 9. xlv. 32.

require that his redeemed, when called and brought under conviction by his word and spirit, should publish their particular sins before men. It is enough that they realize the evil of them in their own souls—confess them before God—abhor and forsake them—and that they rely, for the pardon of them, on *the blood of the everlasting covenant*, which alone can satisfy divine justice for sin. And as Joseph, for the honor of his family, provided for keeping the knowledge of their faults between himself and them, that his brethren might not be exposed to contempt in Egypt; so Christ, for the honor of his name and kingdom, has provided that his brethren, when *overtaken in faults*, if penitent and reformed, should not be exposed to reproach in the world: *If thy brother, says he, trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the CHURCH—not to the WORLD; but if he neglect to hear the CHURCH, let him be unto thee as a heathen man and a publican.*<sup>n</sup> Many godly men, indeed, have been of the opinion, that Christ will not make known the sins of his redeemed, even at the last judgment. But if he does, it will only be to magnify the riches of his Father's grace toward them, and the value of his own sacrifice for them, *when he shall come to be glorified in his saints, and to be admired in all them that believe.*<sup>o</sup> Nay, when arrived in heaven, the saved, in-

<sup>n</sup> Matt. xviii. 15—17.   <sup>o</sup> 2 Thess. i. 10.



stead of particularizing the kinds and degrees of their guilt, will harmoniously join in the everlasting song, *Unto him that hath loved us and washed us from our sins in his own blood, &c.*<sup>p</sup> Christ, moreover, like Joseph, reveals himself to his brethren *alone*; for, both at their calling and during their pilgrimage, He *manifests himself to them*, as he does not *unto the world*. See John xiv. 22.

The progress, too, which Joseph observed in making himself known to his brethren, is worthy of notice and full of instruction.

1. He merely announced himself to them by his proper name, saying, I AM JOSEPH—to which, however, at once to show his filial affection, and to convince them that he knew who they were and whence they came, he annexed the inquiry, *Doth my father yet live?* We need not marvel at what followed.—*And his brethren could not answer him: for, as might be expected, they were troubled, yea, terrified, as the word signifies, at his presence.*<sup>q</sup> For now, recognizing in the *lord of Egypt* their long discarded brother, whom, to his own and his father's unutterable grief, they had sold to strangers, they were so stung with remorse—confused with shame—and filled with the dread of just retaliation, that, for a while, they could make no reply. How similar is the condition of poor sinners, when first they *hear the voice of the Son of God, so as to live*, and begin to see his majesty and his glory, in the light of the gospel! He, indeed, says to them, I AM JESUS, that is, the SAVIOUR; but they, recollecting their long neglect and contempt of him, and their base requital of his

<sup>p</sup> Rev. i. 5, 6.    <sup>q</sup> Gen. xlv. 3.



Father's kindness, in sending him into the world, can scarcely *even hope* that he will *save them*.—Hence, laden with guilt, and filled with shame and grief, they know not what to say or do.

2. Joseph, perceiving his brethren to be thus confounded and dismayed, and, perhaps, receding from him, kindly said to them, *Come near to me, I pray you.*<sup>r</sup> What an encouraging invitation! Yet, much more so is that of Christ, in which he says to sensible sinners, *Come unto me all ye that labor and are heavy laden, and I will give you rest.* Did the brethren of Joseph *draw near* to him, at his call? How much more, at the call of JESUS, should heavy laden sinners be prevailed on to go to HIM!

3. Joseph's brethren having approached him, he explicitly declared his relation to them, saying, I AM JOSEPH YOUR BROTHER;<sup>s</sup> and though he added, *whom ye sold into Egypt*, it was not to reproach them, but, at once to *identify* and to *endear* himself to them. Thus when sensible sinners, encouraged by the gospel invitation, are enabled to come to Christ by faith, He graciously reveals himself in his covenant-relation to them. He, in effect, says, I AM JESUS YOUR BROTHER; and though he now again causes them to *look upon him whom they have pierced and mourn*, the affecting sight only serves to confirm their faith and to increase their love. Nay, the very imputation of his death proves that it was *for them*, and tends to enhance his value to them: *Unto you, therefore, that believe he is precious.* 1 Pet. ii. 7.

4. Joseph, to alleviate his brethren, under the self-reproach which they still felt at the remembrance of

<sup>r</sup> Gen. xlv. 4. <sup>s</sup> Ibid.

how they had treated him, instructively adverted to the concern which God had in the matter. Addressing them, he said, *Be not grieved nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. So now it was not you that sent me hither, but God ; and He, strange as it is, hath made me . . . ruler throughout all the land of Egypt.*<sup>†</sup> So Christ, to instruct the minds and to assuage the sorrows of his penitent disciples, lets them know that he was *delivered by the determinate counsel and fore-knowledge of God*—that he suffered *for them* by covenant-stipulation (which Joseph did not for his brethren)—that the things which he suffered, being those predicted and typified of the true Messiah, proved him to be the PERSON—and, that such was the tenor of the covenant, that his mediatorial sufferings were all prerequisite to his mediatorial exaltation : *Ought not THE CHRIST (τοῦ χριστοῦ) to have suffered these things, and to enter into his glory?*<sup>u</sup>--that glory which, by covenant-grant, he had with the Father *before the world was.*<sup>w</sup> Joseph's brethren had, indeed, been ill-affected toward him : *As for you, said he to them, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*<sup>x</sup> And so, though Jews and Gentiles were exceedingly ill-affected toward Christ, and *took and crucified him with wicked hands*, yet God meant it unto the highest conceivable good, namely, to save from eternal death, *a multitude which no man can number, of all nations, and kindreds, and people, and tongues.* Rev. vii. 9.

<sup>†</sup> Gen. xlv. 8.    <sup>u</sup> Luke xxiv. 26.    <sup>w</sup> John xvii. 5.    <sup>x</sup> Gen. i. 20.



5. The coming of Joseph's brethren to him in Egypt, excited much interest at court: *The fame thereof was heard in Pharaoh's house*, messengers and courtiers, saying, *Joseph's brethren are come.*<sup>y</sup>—Let this remind us of the exultation in Zion, the earthly palace of God, when lost sinners, found and called by grace, come to Christ and to his church. THEN ministers and other christians joyfully congratulate each other, saying, *The ransomed of the Lord are come.* Thus, at the return of the prodigal to his father's house, *they* (the members of the household) *began to be merry*;<sup>z</sup> and when many in Samaria believed, *There was great joy in that city.*<sup>a</sup> Nay, the tidings, borne with angelic flight, reach the courts of Heaven, and gladden all the inhabitants there: *There is joy in the presence of the angels of God over one sinner that repenteth.* Luke xv. 10.

6. Joseph, having made himself known to his brethren, and having thus instructively addressed them, sealed his love to each with a kiss<sup>b</sup>—made them all acceptable at court, (Pharaoh himself and all his servants being well pleased,<sup>c</sup>)—and, hiding all their faults from the king, procured his royal concurrence on their behalf.<sup>d</sup> How similar is the manner in which our divine Joseph, the Lord Jesus, treats his redeemed! On making himself known to them, he not only kindly instructs them, but also sweetly discovers his love to them; and having, by his atonement, covered all their sins from the eye of avenging justice, he brings them into open acceptance with *the King eternal, immortal and invisible*; who,

<sup>y</sup> Gen. xlv. 16.    <sup>z</sup> Luke xv. 24.    <sup>a</sup> Acts viii. 8.    <sup>b</sup> Gen. xlv. 15.

<sup>c</sup> Ibid. ver. 16.    <sup>d</sup> Ib. ver. 17—34.



thereupon, *shows them his covenant*<sup>e</sup>—lets them know their interest in his *great and precious promises*, by which they are assured of all needful good, for time and eternity<sup>f</sup>—and favors them with his gracious presence, and the tokens of his loving-kindness: *If any man love me, saith Christ, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.* John xiv. 23. *Truly, brethren, our fellowship is with the Father, and with his Son Jesus Christ.* 1 John i. 3.

## REFLECTIONS.

1. Were all the family of Joseph gathered to him *in Egypt*? So all the family of Christ shall be gathered to him *in this world*. “It is written in the prophets,” saith he, *And they shall be all taught of God*; that is, to know their lost condition and the only way of salvation. *Every man therefore, adds he, that hath heard, and hath learned of the Father, cometh unto me.* John vi. 45.

2. By the favor and influence of Joseph, his family, though in Egypt, were distinguished there.—They dwelt in the land of Goshen, and near to Joseph.<sup>g</sup> Now *Goshen*, as it abounded with water and pasture, was *the best of the land*;<sup>h</sup> and therefore a fit emblem of a state of grace, in which believers have access to the rills and fountains of living water, and feed in the *green pastures* of divine promises and ordinances. But the best of all is their privilege of being near to JESUS, their *spiritual Joseph*: for they are *a people near unto him*.<sup>i</sup> *The lines, of a truth, are fallen unto us in pleasant places; yea, we have a goodly heritage.* Psal. xvi. 6.

<sup>e</sup> Psal. xxv. 14. <sup>f</sup> 2 Pet. i. 4. 2. Cor. i. 20. Rom. viii. 32.  
<sup>g</sup> Gen. xlv. 10. <sup>h</sup> Ibid. xlvi. 6. <sup>i</sup> Psal. cxlviii. 14.

3. the family of Joseph, though they dwelt in Egypt, were not Egyptians, but strangers there. So the saints, though *in* the world, are not *of* the world, but *strangers and pilgrims* here. Heb. xi. 13. Hence,

4. As Joseph, before his death, assured his brethren (meaning all Israel) that God would certainly visit them, and bring them out of that land into the land of promise,<sup>k</sup> so Christ, before his crucifixion, let his disciples know, that God had provided for them a better home than this world, and a richer inheritance than the earthly Canaan: *Fear not*, said he, *little flock, for it is your Father's good pleasure to give you the kingdom.* Luke xii. 32.

5. Joseph, in the most solemn manner, charged his brethren to carry up his bones with them.<sup>1</sup> These were to accompany them, through all their journey toward the *holy land*. And so the *everlasting gospel*, the doctrine of *Him who is raised from the dead*, will accompany the church in all her generations, and during every stage of her heaven-ward journey: *My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.* Is. lix. 21. And, as the Israelites, with the bones of Joseph, entered Canaan, the saints, with the risen Jesus, shall enter the "better country." *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first, that is, before the living*

<sup>k</sup> Gen. i. 24. <sup>1</sup> Ibid. ver. 25.

saints shall be changed: *Then we which are alive and remain*, (being suddenly changed,) *shall be caught up together with them in the clouds, to meet the Lord in the air: and so*, (having entered heaven with him,) *shall we ever be with the Lord.*<sup>m</sup>—**Amen. Even so, come, LORD JESUS.**

<sup>m</sup> 1 Thess. iv. 16, 17. Comp. 1Cor. xv. 51—57



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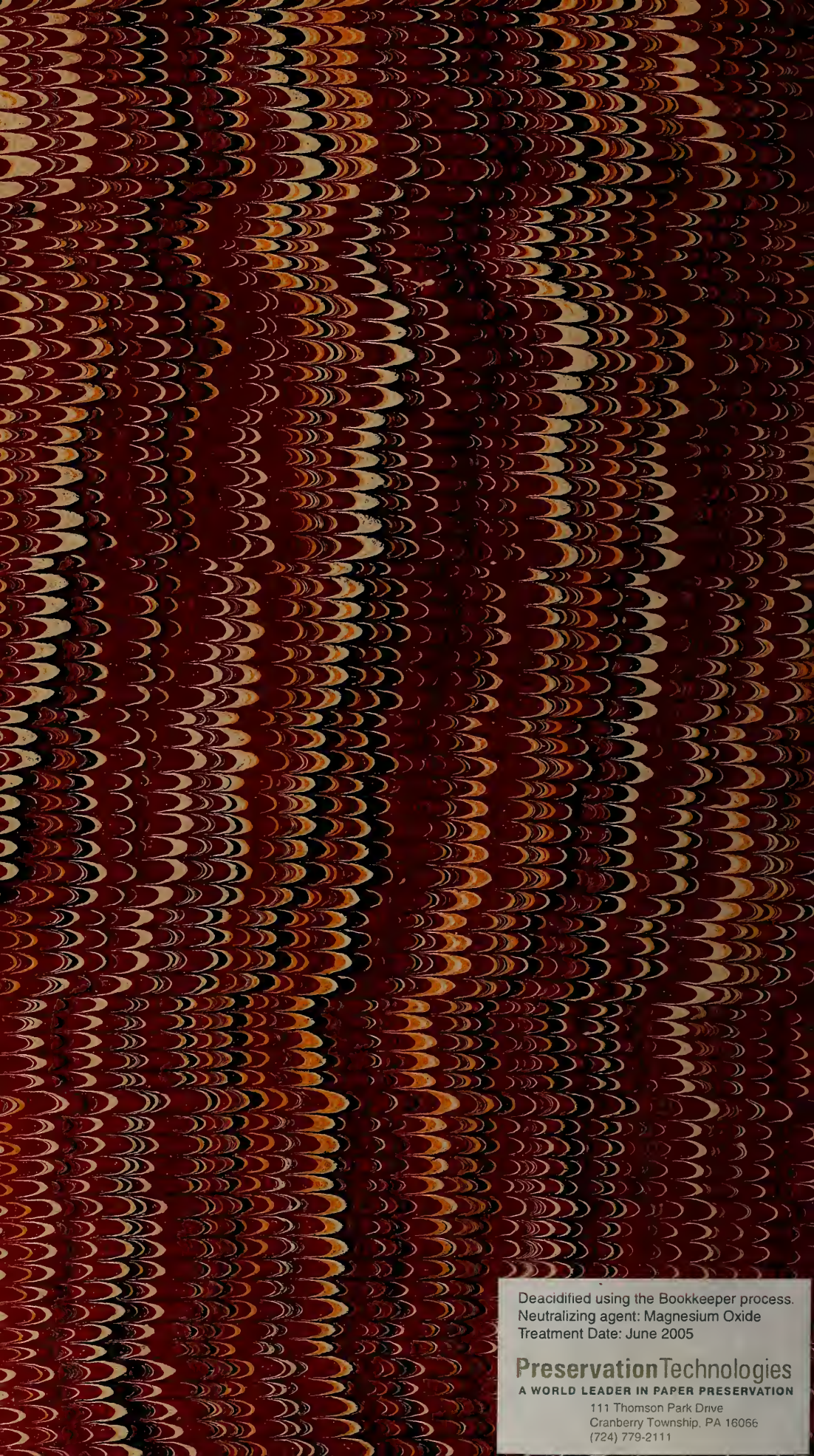








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